

## Actus Primus.

Our heauenly blessinge, be with you euery chone  
Omnes simul.

All prayse and glorie, to your maiestie alone.  
Christi lex.

Here still to tarye, I thynke it be your mynde.  
Nature lex.

My offyce ye knowe, is to instructe Mankynde.  
Moses lex.

Than God be with you, we leaue you here behynde.

¶ Finit Actus Primus.

¶ Incipit Actus secundus.

Nature lex.

Epeunt.

**T**he lawe in effecte, is a teacher generall  
What is to be done, and what to be layde asyde  
But as touchynge me, the fyfthe lawe naturall  
A knowledge I am, whom God in Man doth hyde  
In his whole workynge, to be to hym a gyde  
To honour his God, and seke his neyghbours helth  
A great occasyon, of peace, and publyque welth.

A forecharge I haue, Mankynde to ouer se  
And to instructe hym, his lord God to obaye  
That lord of heauen graunt, I maye so do my duetie  
That he be pleased. and Man brought to a staye  
His byttle nature, his clyppernes to waye  
Noche doth prouoke me, but yf God set to his hande  
He shall do full well, for none maye hym withstande.

Infidelitas.

¶ He cometh in syngynge.  
Vi. Brome,

Nature le p. corrupte

Brom, brom, brom, brom, brom. Bye brom bye

Bye. bromes for shoes and pouchynges, botes and

buckys for newe bromes.

Brom, brom, brom.

Marye God grue ye goodenew  
And the holy man saynt Steuen  
Sende ye a good newe yeare  
I wolde haue brought yeth the pace  
Or els an ymage of ware  
If I had knowen ye here.

I wyll my selfe so handle  
That ye shall haue a cand le  
When I come hyther agayne  
At this your sodayne mocyon  
I was a suchede uocyon  
I had nere broke a bayne.

Nature le p.

That myght haue done ye smarte.

Infidelites.

No, no it was but a fart  
For passyme of my hart  
I wolde ye had it forsoth  
In syzoppe or in sowse  
But for novaunce of the howse  
For easement of your toth,  
Nowe haue I my dreame in dede  
God sende me wele to spede,  
And swete saynt Antony



**Actus secundus.**

**I thought I shulde mete a knaue  
And nowe that fortune I haue  
Amonge this company.**

*Nature sep.*

**Why dost thou call me knaue?  
Infidelitas.**

**I sayde I wolde be your slaue  
If your grace wolde me haue  
And do your worke anon.  
I wolde so rubbe your bores  
The rose shulde from the rotes  
When ye shulde do them on.**

*Nature sep.*

**Thou art dysposed to mocke  
Sone mayst thou haue a knocke  
If thou with me so game.**

*Infidelitas.*

**Your mouth shall kysse my docke  
Your tonge shall it vnlocke,  
But I saye what is your name?**

*Nature sep.*

**I am the lawe of Nature  
Infidelitas.**

**I thought so by your Nature  
And by your auntyent nature  
Ye were of suche a nature  
When I fyrste hearde ye speake.  
Ye commoned with God lately  
And nowe ye are his bayly  
Thankynde to rule dyscretly  
Welcome syz huddypke.**

*Nature sep.*

**If thou bee suche byllayne.**

**B. ff.**

**I shall**



Nature lexe corrupta.

I shall dysplease the trulye.

Infidelitas.

By the masse, I the desyre  
With thy whole Cuzoldye  
And all that with the holde.

Nature lexe.

Why doest thou me blaspheme  
And so vngodly deme?

Infidelitas.

For by this blessed booke  
I wende ye had ben a Cooke  
And that made me so bolde,  
For a Cooke ones, haupnge age  
With a face demure and sage  
And auntyent to beholdr.  
As you haue here in place  
With a bearde vpon your face  
What is he but a Cooke oldr?

Nature lexe.

Ye are dysposed to dallye.  
To leape and ouersallye  
The compasse of your bytte  
I counsaile ye yet in season  
Somewhat to folowe reason  
And gnawe vpon the bytte.

Infidelitas.

Then after our great madnesse  
Let vs fall to some sadnesse  
And tell me what ye entende.

Nature lexe.

God sent me vnto Man  
To do the best I can  
To cause hym to amende.

Suche



Actus secundus.

Suche creatures as want reason  
My rules obeye eche season  
And that in every border  
The sonne and mone doth moue  
With the other bodyes aboue  
And neuer breke theyr order.

The trees and herbes doth growe  
The sea doth ebbe and flowe  
And varyeth not a nayle  
The floodes and wholsom springes  
With other naturall thynges  
Theyr course do neuer fayle.

The beastes and byrdes engender  
So do the fyshes tender  
Accordynge to theyr kynde  
Alonely man doth fall  
From good lawes naturall  
By a frowarde wycked mynde.

Infidelitas.

No weyll I prouye a lyar  
Next colyn to a fryar  
And on the gall ye rubbe  
Ye saye they folowe your lawe  
And varye not a strawe,  
Whiche is a tale of a tubbe.

The sunne ones in the clyppes  
Awaye the clearenes clyppes  
And darkened is the daye  
Of the planettes influence

B.iii.

Arpleth



Nature leys corrupting

Dryseth the pestilence.  
To many ones decaye.

Doth not the sea forage  
That none can it aswage,  
And swallowe in to bone and streate  
The ayre whiche giveth breath  
Someyme infecteth to death  
By his most pestilent heate.

The beastes of vndermure  
Whiche were lefte to mannes cure  
Wyll hym comtyme disvoure  
Thus are your rulers forgote  
As thynges of clendie note  
In Creatures daye and houre.

Nature leys.

It is the wyll of God  
To blesse them as a rod  
Of his iust punyschment  
Whan Man doth not regarde  
The lorde nor his rewarde  
Nor to his lawes consent.

They neuer are coronayth  
But whan God doth Man pounyth  
For his unhappynesse  
From God they neuer fall.  
Nor from lawes naturall  
Doyng his busynesse.

Infidelitas.

And you are the same lawe  
That kepe them vnder awe



Actus secundus

By your most polypthyke wytter

Nature lxx.

God hath appoynted me  
Thankynde to ouerle  
And in his harte to lye  
To teache hym for to knowe  
In the Creatures hygge and love  
His glourious maiestie  
And on his name to call,  
O power celestiall,  
In his necessitie.

To thynke hym euerlastyng  
And wonderfull in workyng  
And that he createth all  
Both gouerne and conserue  
From them he neuer sheweth  
That to such fayth wyl fall.

Infidelitas

Indede here is good spozte.  
But why do you resorte  
Unto this present place

Nature lxx.

Man alwayes to exhort  
To seeke all helth and confort,  
Of the onely God of grace.  
First in the hartes reioyce  
And than with open voyce  
To worshyp hym alone  
Knowledgynge his deytie  
His power and eternytie  
Whan he shall make his mone.

Infidelitas.

I shall



Nature sepe corruptas

I shall kepe ye as well from that  
As my grandame kept her cat  
From lyckynge of her creame.

Nature sepe.

What wylte thou kepe me fro:  
Tell me ere thou farther go  
We thynke thou art in a dreame.

Infidelitas.

From causynge of Wankynde  
To gyue to God his mynde  
Or his obedyence.

Nature sepe.

What is thy name: tell me.

Infidelitas.

Marpe Infydelyte  
Whiche neuer wyl agree  
To your benyuolence.

Nature sepe.

Thou canste not kepe me from man.

Infidelitas.

Yet I wyl do the best I can  
To trouble ye now and than  
That ye shall not pzeuayle  
I wyl cause ydolatre  
And mooste byle Sodomye  
To worke so vnglaciously  
Ye shall of your purpose fayle.

Nature sepe.

I desyre the wycked fynde  
With thy whole benemouse kynde  
God putteth now in my mynde  
To fle thy companye.

Infidelitas.

Ye



Actus secundus

Ye are so blessed a Saynt  
And your selfe so well can paynt  
That I must me aquaynt  
With you no remedye.

Nature sep.

Auoyde thou cruell enemye  
I wyll none of the truelye  
But thurne thy companye  
As I wolde the deuyll of hell.

Infidelitas.

Epit.

And are ye gone in dede?  
Small wyttam be your sgebe.  
Except ye take good hede  
I wyll be next of your counsell.

Now wyll I worke suche masterye  
By craftes and surple polycye  
The lawe of nature to poyson  
With pestylent ydolatrye  
And with most synkyngge sodomye  
That he shall haue no foyson

Where are these byllen knaues?  
The deuyls owne kytchyn claues  
That them I can not se  
I coniure you both here  
And charge ye to appete  
Lyke two knaues as ye be.

Sodomismus.

Monachus

Ambo is a name full cleane  
I knowe ye not what I meane?  
And are so good a clarke.

Infidelitas.

C.i.

By



Nature lepe corrupted

By Terragramaton

I charge ye appeere anon

And come out of the darke

Sodomismus.

Have in than at a dale

Which was the mety annet was the

Yet may I not be to rase

For my holy orders sake.

Idololatia.

No: I come by my trouth

Chaunce a rage of slouth

And suche a combetouse rough.

Ych wote not what to do.

Infidelitas.

At Christmas and at Paske

Ye maye daunce the deuyll a maske

Whyles his great cawdron plawe

you suche a pretye mynyon

And you nowe in rel'gyon

Suche two I never sawe

Is not thy name Idolatrye?

Sodomismus.

Yes, an hollofcom woman berelye;

And wellfene in phylosophye

Whennes fortunes she can tell

She can bysavage her due marre

And by other charmes of sorcerye

Cale men of the lothake by and bye

Yea, and fatche the deuyll from hell

She an cnyllke the Cobor and hunte the foxe

And helpe men of the ague and pore

So they byng money to the bore

Whan they to her make mone.

Intransunt.

Necromantia.

She



*Actus secundus.*

She can fatche agayne all that is losse  
And drabe drynke out of a rotten post  
Without the helpe of the holpe Ghost  
In woorkyng she is alone.

*Infidelitas.*

What comest thou wert an he.

*Idololatria.*

Yea, but nowe ych am a she  
And a good mydwyle perde  
Vonge chyldren can I charme:  
With whyssperages and whysshynges  
With crosynges and with kysynges  
With blasynge and with blessynges  
That spytes do them no harme.

*Infidelitas.*

Then art thou lyke to Clythenes.  
To Clodius and Euclides,  
Sardinapalus and Hercules  
Whiche them selues ofte transfourmed  
Into a womans lykenes  
With agylte and quyknes  
But they had venus sykenes  
As wyters haue declared.

*Sodomismus.*

Let her tell forth her matter.

*Idololatria.*

With holy oyle and water  
I can so cloyne and clatter  
That I can at the laste  
Many cutelties contrye  
I can worke wyles in bartell  
If I do ones but spattle  
I can make cozne and cattle

*C. ii.*

*Chat*



Nature leþ. corrupta.

That they shall neuer thryue.

When ale is in the fat  
If the Sutar please me nat  
The cast shall fall downe flat  
And neuer haue any strength  
No man shall tennē noꝝ bake  
Noꝝ meate in inseason make  
If I agaynst hym take  
But lose his labour at length.

Theyꝝ welles I can by dyve  
Cause trees and herbes to lye.  
And slee all pulierye  
Where as men doth me moue  
I can make stoles to daunce,  
And earthen pottes to prauince  
That none shall them enhaunce  
And do but cast my gloue.

I haue charmes for the ploboghe  
And also for the rowghe  
She shall gyue mylke rnowghe  
So longe as I am pleased  
Apacethe myll shall go.  
So shall the credle do  
And the musterde querne also  
No man therewith dysceased.

Infidelitas.

Than art thou for me fyte.

Sodomismus.

The woman hath a wyte  
And by her gere can fyte.

Thoughe



Actus secundus.

Thoughe she be somewhat olde  
It is myne owne swete bulle  
My muskyne and my mulle,  
My gelouet and my cullie  
Yea myne owne swete hart of Golde.

Infidelitas.

I saye yet not to bolde.

Idololatria.

Deare fondlinge, kisse a button

Infidelitas.

What wyllt thou fall to mutton  
And playe the hungrye glutton

Afore this companye

Rankelour is full of heate  
Where hungrye dogges lacke meate  
They wyll dirtye pynnynges eat  
For want of befe and comye.

Heyghe mynyon for monye  
As good is drasse as honye.  
When the daye is whote and sunnye,  
By the blessed rode of kent.

Sodomismus.

Sarefoth your mynde good mother  
For this man is none other  
But our owne lounge brother  
And is very well content.

Idololatria.

I neuer mysse but paulter  
Our blessed ladys psaulter  
Before saynt Sauers aulter  
With my bedes ones a daye  
And this is my comon case

C.iii.

Ca



Nature kep vnto you,

To here Masse fyfte of last  
And the holyfrydaye fast  
In good tyme mought I it saye.

With blessinges of Saynt Gernyne  
I wyll me so determyne  
That nerther for nor bermyne  
Shalldo my chyckens harme  
For your geile seke Saynt Legearde  
And for your duckes Saynt Leonarde  
For hoyle take Moyles yearde  
There is no better charme.

Take me a napkyn folte  
With the byas of a bolte  
For the healyng of a colte  
No better thyng can be  
For lampes and for bottles  
Take me saynt Wylfrides knottes  
And holy saynt Thomas lottes  
On my lyfe I warrandeye.

For the cough take Judas rare  
With the parynge of a peare  
And drynke them without feare  
If ye wyll haue remedy  
Thre typpes are for the hyckoche  
And. vi. more for the chyckoche  
Thus my prey pyckoche  
Recouer by and by.

If ye can not slepe but clumber  
Geue Otes. vnto saynt Vincumber

And



**Actus secundus.**

**And beanes in a certen number  
Unto saynt Blase and saynt Blythe  
Gyue onyons to saynt Lutlake  
And garlycke to saynt Trypake  
If ye wyl thurne the headeake.  
Ye shall haue them at quene hythe.**

**I dramme of a chepes tydle  
And good saynt frances gydle  
With the hamlet of an hyzle  
Are wholsom for the pypppe  
Besydes these charmes afoze  
I haue feates many moze  
That I kepe wyll in roze  
Whom nowe I ouer hyppe.**

**Infidias.**

**It is a spozte I trobe  
To hate howe she out blobe  
Her witchecraftes on a robe  
By the Masse I must nedes smyle.  
Nowe I praye the let me knowe  
What sedes that thou canst sobe  
Hankynde to ouerthrowe  
And the lawe of nature begyle.**

**Sodomismus.**

**My selfe I so behaue  
And am so byle a knaue  
As nature doth depzaue  
And vtterly abboze  
I am suche a byttruelre  
As God in his great furye  
Dyd punyssh the most terryblye  
In Sodome and in Gomoz.**



Nature lew.concupla

In the fleshe I am a fyre  
And suche a vyle desyre  
As bynge men to the myre  
Of fowle concupyscence.  
We two togyther beganne  
To spyunge and to grobe in manne,  
As Thomas of Aquyne scanne  
In the fourth boke of his sentence.

I dwelt amonge the Sodomynes  
The Beniamynes, and Madyanynes  
And now the popyl the hypocrytes  
Embrace me euery where  
I am now become all spyryt uall  
For the clergie at Rome and ouer all  
For want of wyues to me doth fall  
To God they haue no feare.

The chylidren of God I dyd so moue  
That they the daughters of men dyd loue  
Workyng suche wayes as dyd not behoue  
Tyll the floude them ouer went.  
With Noes son Cham I was half ioyned  
Whan he is dronken father scorned  
In the Sodomynes I also reygned.  
Tyll the hande of God them brent.

I was with Man not bnacquaynted  
Whan he on the grounde his increase shed  
For me his bretherne Joseph accused  
As Genesis doth tell  
David ones warned all men of us two.  
Do not as mules and hoxes wyll do.

Confounded



Actus secundus.

Confounded be they, that to ymages go  
Those are the wayes to hell.

Both Clave and Ezechiel  
Both Hieremy and Daniell  
Of vs the abominacions tell  
With the prophetes euerichon  
For vs two God strake with fyre and water  
With battayle, w plages, a fereful matter  
With paynefull erle, than at the latter  
Into Egypt and Babylon.

As Paule to the Romans telleth  
The gentyles after Idolatrye  
fell to surhe bestiall Sodomye  
That God dyd them forsake  
Who foloweth vs as he confesse  
The kyngdome of God shall neuer possesse  
And as the Apocalyps expresse  
Shall synke to the burnynge lake.

We made Thalon and Sophocles  
Chamiras, Nero, Agathocles  
Tiberius and Aristoteles  
Themselues to vse unnaturalle  
I taught Aristo and Fuluius  
Semiramis and Hortensius  
Crates, Hylliscus, and Pontius  
Deales to abuse most monstrously.  
Infidelitas.

Barre thou art the deuyll hym selfe  
Idololatia.

If ye knewe howe he coulde pelfe

D. i.

Pe



Nature sepe corrupta.

Ye wolde saye he were suche an else  
As none vnder heauen were els.

Infidelitas.

The fellowe is well decked  
Dysgyfled and well necked  
Both knaue balde and pypecked  
He lacketh nothyng but helpe.

Sodomismus.

In the fyrste age I beganne  
And so perseuerde with manne  
And still wyll if I canne  
So longe as he endure  
If monkys the sectes renue  
And popys the prestes contynue  
Whiche are of my retynue  
To lyue I shall be sure.

Cleane Marryage they forbyd,  
Yet can not theyr wayes be hyd,  
Men knowe what hath betyd  
Whan they haue ben in parell  
Oft haue they buried anyke  
Suche as were neuer sycke  
Full many a propre trycke  
They haue to helpe theyr quarell.

In Rome to me they fall  
Both Byschope and Cardynall  
Monke, fryer, prest, and all  
More rankethy are then antes  
Example in pope Iulye  
Whiche sought in his surye  
Two laddes, and to ble them be alye.

from



**Actus secundus.**

**From the Cardynall of Nantes.**

**Infidelitas.**

Well, you two are for my mynde  
Steppe forth and do your kynde  
Leaue neuer a poynt behynde  
That maye corrupt in man  
The lawe wytte in his harte  
In his fleshe, do thy part  
And his soule so pernart  
Do thou the best thou can.

**Ad Sodo.**  
**Ad Idol.**

Here haue I pretye gynnys  
Both brouches beades and pynnys  
With suche as the people bynnys  
Unto Idolatrye  
Take thou part of the here  
Beades, rynges, and other gett  
And shortly the be here  
To decryue Man properly

**Ad Idol.**

Take this same staffe and scryppe  
With a God here of a hypppe  
And good beldame forwarde hypppe  
To set forth pryge mage  
Set thou forth Sacramentalles  
Save pryge, and synge trenalles  
Studye the popes Decretals  
And myxt them with buggerage

**Ad Sodo**

Here is a stole for the  
A ghostly father to be  
To here, Benedicite  
A boxe of creame and oyle

**D.iii.**

**Here**



Nature se y. corruptai

Here is a purse of rellyches  
Ragges, rotten bones, and tryches  
A taper with other tryches  
Shewethem in euery soyle

Sodomismus.

I wyll corrupt Goddes Image  
With moſte unlawfull blage  
And bynge hym into dottage  
Of all concupſcence,

Idololatria,

Within the fleſhe thou art  
But I dwell in the hart.  
And wyll the ſoule peruart  
From Gods obedyence.

Infidelitas.

Spare none abhomy nation  
Nor detestable falſſyon  
That mannes ymagynacion  
By wytte maye comprehend  
To quyen our ſpytes amonge  
Synge nowe ſome metyſonge  
But let it not be longe  
Leaſte we to moche offende.

Post cantionem, Infidelitas alia voce  
dicit. Dixerunt.

**O**mnipotens sempiterna Deus, qui ad imaginem et si-  
militudinem nostram formasti laicos, da quesumus,  
ut sicut eorum sudoribus vivimus, ita eorum vrozibus  
filiabus et domicellis perpetuo frui mereamur. Per dominum  
nostrum Papam,

Infidelitas.

In Idol.

Nowe



Actus secundus

Howe are these horfons foith  
It wyl be fow what wozth  
To fe howe they wyl worke  
The one ro poyfon the hart  
The other the outwarde parte  
Ingenuoufly wyl luke.

The laboe of Nature they wyl  
Infect, corrupt and fpyll  
With theyz abhomy nation  
Idolatre with wyckedneffe  
And Sodomye with fylthyneffe  
To his moft bitter dampnation.

Thesethoo wyl hym fo ble  
Eche one in theyz abuse  
And wzappe it in fuche euill  
That by theyz wycked caft  
He fhall be at the laft  
A mozell for the deuill.

Howe vnderneath her boynges  
Idolatre hath krynges  
With theyz Nobyltie  
Both dukes, lordes, knyghtes and earles  
Fayre ladies with theyz pearles  
And the whole comynalte.

Within the bowones of Sodomye  
Dorch dwell the fpyrytuall clergye  
Pope, Cardynall and pypett  
Aonne, Chanon, Monke and fcyer  
With fo many elgas do defyre



Nature ley corrupted.  
To rygne vnder Antechrist.

Detestynge Matrymonye  
Thylyue abhomyablye,  
And burne in carnall lust.  
Shall I tell ye farther newes:  
At Rome for Prelates are newes  
Of both kyndes. This is iust.

The labor of nature I thynke  
Wyll not be able to wyne  
Agaynst the assaults of them  
They haupge so hygh prelates,  
And so many great estates  
From hens to Jerusalem.

Pause nowe a lytle whyle  
Wyne eares doth me begyle  
If I here not a sounde  
Yen folke hath sped I gesse  
It is so by the Welle  
A waye nowe wyll I rounde.  
Nature ley.

Ecce

I thynke ye maruayle, to se such alteration  
At this tyme in me, whom God lefte here so pure  
Of me it cometh not, but of mannes operation  
Whom dayly the deuyl, to great synne doth allure  
And his nature is full byttle and vn sure  
By hym haue I gotte this fowle dyscase of bodye  
And as ye se here, am nowe thowen in a lepye.

I wrought in his hart, as God had earnestlye.  
Wyth oft prouokynge, to loue God ouer all

With



Actus secundus.

With the inner powers, but that false Idolatrye  
Hath hym peruerced, by clayghtes dyabolycall  
And so hath Sodomye, throughe his abuses carnall  
That he is nowe losse, offendynge without meASURE  
And I corrupted to my most hyghe dyspleasure.

I abhorre to tell, the abusyous bestyall  
That they dayly vse, whiche boast they? chastytie  
Some at the aulter, to incontynence fall!  
In confesson some, tull beastly occupyd be  
Amonge the close Rannes, reygne this enormytie  
Suche chyldren slep they, as they chaunce for to haue  
And in they? preyres, proude them of they? graue.

Ye Christen rulers, se ye for this a waye  
Be not illuded, by false hypocryse  
By the stroke of God, the worlde wyll els decaye  
Permyt prestes rather, Gods lawfull remedye  
Than they shulde incurre, most bestyall Sodomye  
Regarde not the pope, nor yet his whozys the kyngdom  
For he is the master, of Gomor and of Sodome

With Man haue I ben, which hath me thus defyled  
With Idolatrye, and vncleane Sodomye  
And worthy I am, from God to be exyled  
Pitie me yet lord of thy moste bounteous mercye  
I wyll forth and mourne, tyll thousande remedye  
Promyse haste thou made, to a gloryous lybertie  
To bring heuē & erth, the wyll thou (I trust) restore me.

Incipit Actus tertius.

Moseh lxxi.

**T**he lord perceyving, his fyrst labo thus corrupted  
With vncleane vices, sent me his labo of Moseh  
To se hym forsyne, substancyallye corrected  
And brought in agayne, to a trade of godlynes



**Moseh sep. corruptas.**

For I am a labourer of rygour and of hardenes  
I stryghtly commaunde, and yf it be not done  
I threue, I cure, and sle in my anger sone.

To God I requyre a petyght obedyence  
Contempnyng all suche, as do it not in effecte  
I shewe what synne is, I but de soe manes conscience  
To hym am I deach, whan his lyfe is infect  
Yet yf he take hyde, to Christ I hym direct  
Forgyuenes to haue, with lyke helth and saluacyon.  
Leaste he shulde dyspayre, and fall into dampnacion.

**In fidelitas.**

Ha, ha, ha, ha, ha, ha, ha, ha, ha, ha, ha, ha,  
A passyme quoth a, I knowe not the tyme nor whan  
I dyd laghe so moche, sence I was an honest man  
Beleue me and ye wyll, I neuer sawe suche a spozte  
I wold ye had ben there, ye might haue made the fozt.

**Moseh sep.**

Wher wouldest thou haue had me, tell me good brother  
myne.

**In fidelitas.**

At the Hypnotasse syr, late yester nyght at complyne.

**Moseh sep.**

At the Hypnotasse: why what was there a der

**In fidelitas.**

For suche an other, wolde I to Southamptong  
Ia dede y. sterdaye was thi yz dedreacion  
And thytter in Goddes name, came I to set the fasshon  
An olde fryer stode forth, with spectacles on his nose  
Begynnyng this Anteme, a my sayth, I do not glose.

---

---

---

**Capides preciosi.**

**Moseh**



## Actus tertius

Moseh sep.

And what dyd folowe of this:

Infidelitas.

I shall tell ye by Goddes blyffe  
 Then came Dame Isbell, an olde Nonne and a calme  
 Crotyngelike a capon, and thus began the psalme;

---



---



---

Sepe expugnauerunt me a iuuentute mea

Moseh sep.

And what includeth this mysterye

Infidelitas.

A symple probleme of bytcherye

Whan the fryer begonne, afore the Nonne  
 to syng of petyous nones

From my youth sayth she/they haue comforte me  
 As it had ben for the nones

Moseh sep.

I assure the playne, I set not by suche gaudes  
 Thy blage theweth, to be brought by amonge bandes

Infidelitas.

It was a good world, whā we had such holcom stoyres  
 Preached in our church, on sondayes and other feryes  
 With vs was it myrre

Whan we went to Berpe

And to our lady of grace

To the bloude of hayles

Where no good chere fayles

And other holy place.

C. f.

C. f.



Moses ley forrupte.

Whan the p2pestes myght walke  
And with yonge boyes talke

Than had we chyldren plentye  
Then Cuckoldes myght leape  
A scoze on a heape

Nowe is there not one to thortie.

Whan the Monkes were fatte  
And ranke as a ratte

With bellies lyke a Boze.  
Then all thynges were dere  
Both beafe, bzeade and bere

Nowe grudge the touters soze.

Whan Byschoppes myght burne  
And from the truth turne

The syllye symple sowle.  
Than durst no man creake  
Open mouth noz speake  
Of Christ noz yet of Powle.

Nowe are the knaves holde  
With Scriptures to holde  
And teache them every where

The carter, the cowter

The bodger, the clowter

That all wyll awaye I fere.

At vs so they pülle

Our lyuynges are dulle

We are nowe lyke to fall

If we do not fyght

For the shurches ryght

By the Welle we lose all.

But



*Actus tertius*

But I praye ye say, tell me what is your name?

*Moseh say.*

The laboe of Moses, to lye were I to blame

*Infidelitas.*

In the same parties, what do you intende?

*Moseh say.*

Mankynde to reforme, that he his lyfe amende

I shewe what spaine is, & what thyng pleseth God

I comforte the iust, and the yll, I penythe with rod

The comen people, haue thought it commodious

Dyuers Goddes to haue, with rites superstitious.

My commaundment is, to seke one God alone

And in all theyr nedes, to hym to make theyr mone

Amonge the Gentyles, was it thought none iniurie

If a man were hurte, to see his aduersarye

This thyng I forbyd, and saye, thou shalt not kyll

Lawe is the reuenger, the man maye do no yll.

Some persons there are, that inordynatlye loue

Those are perswaded, all thynges thym to behoue

Whiche I inbybyte, sayenge continuallye

No rape shalt thou do, nor yet comyt aduoutre

Thou shalt do no thefte, nor coueyte that is not thynne

Agaynst thy neyghbour, shalt thou not falsely dyspene.

*Infidelitas.*

We maye do nothyng, yf we be pyimed in thus

Neither you nor God, to that hard trade shal hyng be

We must haue one God, and worshyp hym alone

Warye that in dede, wolde make a Turke to grone

If we be stryken, we maye not styke agayne

A proper bargyne, and dyscretelye betredde plarne

For compaynes sake, ye saye we maye not loue



Moses le p. corruptas

I desyre your worzshipe, and to you there is my gloure.

Moses le p.

What thou wilt not fyght, thy wies are better than so.

Infidelitas.

In the quarrell of loue, I shall proue ye ere I go  
By the Welle I thynke, to put ye to your fence.

Moses le p.

Thou were moche better, to kepe thy patience.

Infidelitas.

Raye by Cokes coule fynd, I must laye ye ouer coate  
In loues cause to fyght, ye may soone haue me a floure  
Raye but haue at your pylche, defende ye yf ye maye.

Moses le p.

Suche a foole art thou, as sekes thynne owne decaye  
If I ones medle, to the, it will be death  
Dyddest thou neuer here, that law sleeth in his wozard.

Infidelitas.

By the blessed lorde, than wilt I playe Robsons parte;

Moses le p.

Whye what part wilt thou playe?

Infidelitas.

By cokes coule geue ouer, so soone as I lele smarte

Moses le p.

It will be to late, if I ones cupple with the

Infidelitas.

Then let me alone, and we shall soone agre  
And I shall be glad, to be acquainted with ye.

Moses le p.

Acquaintance good felaw, thou mayst soone haue of me

Infidelitas.

The worst fault I haue, I am hastre notore than  
But it is gone, I toke it of a woman  
But what meane those tables, ye haue in your hande.

Moses



**Actus tertius**

**Moses scip.**

**Kepe silence a while, and thou shalt understande**

**Thre things I declare, the first are þ preceptes morall  
Next, the lawes iudicial, and last the rites ceremoniall  
The morall preceptes, are Gods commaundementes ten  
Whiche ought euermore to be obserued of all men  
The lawes of Nature, the morall preceptes declare  
And þ pleasant woordes, to God they teach & prepare  
They sturte man to farth & prouoke hym also to loue  
To obey, to serue, and to worshyp God aboue  
Into thre tables, God wrote them first of all  
That they shoulde remayne, as thynges continuall.  
The first hath but thre, whiche tende to Goddes hyghe  
honour,**

**Seven hath the seconde, & they concerne our neybour.  
The firste doth expounde, the firste lawe naturall  
The rest the other, makynge them very formall  
Inspyre is the first, þ we shoulde God honour and loue  
To outwarde workynge the seconde doth vs moue  
Forbydoyng all wronges preseruyng iust marriage  
Noryschynge true peace, and other godly blage.**

**Infidelitate.**

**What is the effecte, of your lawes Iudycialle**

**Moses scip.**

**Suche thynges to commaunde, as are cyuple oz tēporall  
From vyce to refrayne, and outwarde iniurye  
Quyet to conserue, and publique honestie  
These are to suppozte, the lawes of the seconde table  
Ceremoniall rites are also commendable  
In holy dayes, garmētes, temples & consecrations  
Sacrifices & bowes, with offerynges and exortations**

**Whiche are vnto Chyiste, as fygures, types, & shadowes**

**C.iii.**

**As**



*Moseh lex corrupta.*

As Paule doth declare, in his Epistle to the Hebrewes  
These are onely fygures, and outwarde testymonies  
No man is persyght, by suche dark ceremonies  
Onely pertyne they, unto the thyrde comendement  
Of the Sabbath daye, tyll Christ the lorde be present.

In his death endynge, the whole Iudiciall presthode.

*Infidelitas.*

Good dayes myghte ye haue, ye speake full well by  
the roode.

I am a poore lad, and by my trowth bent earnestlye;  
To wayte vpon ye, and to be your very lackye.

*Moseh lex.*

What art thou called, I praye the hartelye.

*Infidelitas.*

Grave freer am I none, by the Messe I can not flatter.  
I am Infydelytie, to tell the truth of the matter.

*Moseh lex.*

And hast thou so longedyssembled thus boith me:

*Infidelitas.*

Yea, for aduantage to smell out your subtylie.

*Moseh lex.*

Auoyde hens I saye, thou false Infydelyte.

*Infidelitas.*

Nayethat I wyll not, by Pyngham Trynytie.

*Moseh lex.*

Wylt thou not in dede, thā wyll I set byther the poure  
Of Iudges, & kynges, to subdue the within this houre.

*Infidelitas.*

*Exit.*

Suche knyghtes wyll I haue, as shall cofounde the al  
As Sadduces & scribes, with the Sect pharysayes  
By helpe of my chyldren I dolatrye and Sodomye  
The lawe of Nature, I cast ones in a lopye

I haue



**Actus tertius.**

**I** haue yet two more, Ambycion & Coneytousnes  
Whiche wyll do as moche to the lawe of Moyles  
Where are my whorsons, that they come not awaye.

*Auaritia.*

*Juriconsultus.*

**Yea,** whorson on thy face, even in thy best aray  
**I** wyll thou knowe it, **I** am a worshipfull Doctour  
**I** Scribe in the lawe, and a profitabill proctour.

*Infidelitas.*

**Suppe** with a vengeance, howe comest thou so alofte?

*Auaritia.*

**I** shall tell the man, yf thou wylt comen moze coste  
By fained flattery, and by coloured adulation  
Ambycion here also, rose of a lyke foundation.

*Infidelitas.*

**Come,** are me blessinge, prynces boyes apace

*Ambicio.*

**I** wyll not bowe lute, to suche a folyfthe face.

*Infidelitas.*

**Be** blessinge **I** saye, and make me no moze ado.

*Ambicio.*

**Unseemely** were it, we Prelates shulde do so.

*Auaritia.*

**Fo**r no compulsion wyll **I** do it by swete Marye.

*Infidelitas.*

**I** must fatche ye in, there is no remedye  
**A** noughty whorsons, haue **I** brought ye by hycherto  
**A**nd know not your father, ye shall drynke both ere **I** go

*Ambo simul.*

**N**o moze at this tyme, fo'r soth we crye amercye.

*Infidelitas.*

**D**owne on your knees than, & are me blessinge shortly.

*Ambo simul.*

**B**lesse me gentell father, fo'r swete saynt charytie.

*Infidelitas.*

**Arple**



**Wofefle p. corrupta**

**Wryfe nough knyauis, God let ye neuer to the  
Though among our felues, we murmur, brag, & face  
Somtyme for lucre, somtyme for the hygher place  
Yet for aduantage, in this we all agree  
To blynde the rulers, and deceyue the commonalte.**

**Auaritia.**

**Art aduysed of that, by the Wylle we are in dede  
Yet of our knyaueries, the foules wyll neuer take hede.**

**To labour with a spade  
Our colour wolde it fade  
We maye not with that trade  
We loue so moche our ease  
We must lyue by theyr sweate,  
And haue good drynke and meate  
Whan they haue not to eat  
The substance of a pease.**

**We leade them in the darke  
And so theyr conscyence marke  
That sturdey they are and starke,  
In euery wycked enyll  
We teache Idolatrye  
And laughe full merelye  
To see the compayne  
Whonne headlonges to the deuyll.**

**If we maye haue the rythynges  
And profitable offerynges  
We care not to what doynges  
They customablye fall  
We are suche mercenaries  
And subyle proprietaryes**



Actus tertius

As from the flocke all carryes  
The wolle, skynne, fleshe and all.

In our perambulatorys  
We looke for commendacions  
And lowly salutations  
In temple, house and strete.  
Our lowly latyne howres  
In bowres and in bowres  
The poore people deuoures  
And treade them vnder fete.

Ambicio.

I am Ambycion, whose dysposicion  
Is honour to appetite  
I gape for empyre, and worship desyre  
As Mynos dyd in Crete  
I loke by blott, and loue to lye cosse  
Not carynge for my flocke  
Haue I ones the flese, with pygges, lambes, and geese  
Thy maye goturne a Socke.

Lucifer I made, so hyghly to wade,  
To God he wolde be equall  
Of Adam and Eue, I slewe the beleue  
And caused them to fall  
What nede I rehearce, the gyautes most fearece  
With the buylders of Babel  
Nemrod the tyrant, with them there applyaunt,  
Agreed to my counsell.

From me wolde not go, cruell Pharao  
No more wolde Amalech  
Saul, Achitophell, Absolon, Iesabel

fi

203



Moses ley fortrupta.  
Noz Adonisedech.

I made Roboam, and Hierobeam  
With Nabuchodonosor  
Triphon, Alchmius, and Simon magus  
To abuse them euermore.

Inpyde I errede, and no people fede  
But with lyes for aduantage  
As Mantuane tell, to leade men to hell  
As my most coramon blage.

Hyghe thynges I attempt, and wyll in exempt  
From prynces iurisdiction  
I am suche an enyll, as bynge men to the deuyl  
Without any contradiction..

Infideltie.

Here is a prelate euen for myne obone toth  
Suche an other is, not in the whole South  
Clappe thou somewhat more, as thou hast begunne  
I like wel your talkyng, by the holy Anne.

Auaritia.

I Couple am, the deuyl or his dam  
For I am insatiate  
I rauyl the and plucke, I drabe and I sucke  
After, a woluyf the tale.

Father noz mother, Syster noz brother  
I spare not in my moode.  
I feare neyther God, noz his ryghtful rod  
In gatherynge of goode.

But howse and medow, from the poore wydowe  
I spare



*Actus tertius*

I spare not for to take  
Ryght heyres I rob, and as bare as Job  
The fatherles I make.

With me toke Nadab, Nabal and Achab  
With all the clergie of Babil  
Judas and Sier, with the sones of Heli  
And the sonnes of Samuell.

Jannes and Jambres, also Diotrefes  
Wrought wylfull wyckednesse  
So dyd Menelaus, with false Andronicus  
And all for Coueytousnesse.

*Ambicio.*

With byres seven, I close by heauen  
And speare by paradyce  
I oppen hell, by my counsell  
Mayntaynyng euey byce.

*Auaritia.*

For Syluer and golde, with falsehed I holde  
Supportynge euey euill  
I haue it in awe, for to choke the lawe  
And brynge all to the deuill.

*Infidelitas.*

By the blessed Trynytie, no men more fyr for me  
To do my busynes.

Ambicion to begyle, and Auarice to defyle  
The lawe of Moyses.

Tell me fyrste of all, what wylte thou do Ambycyon.

*Ambicio.*

I am thynne owne chylde, thou knowest my dysposicion  
I wyl sure do, as dyd the Phyllystynes.

*Infidelitas.*



Moses leu. corruptas

Why what dyd those knaues?

Ambitio.

They stopped by Abrahams pyttes, as Genesis diffynes  
With mudde and with myze, & left them full vnclene

Infidelitas.

By the same practyse, tell me what thou dost meane.

Ambitio.

With frythy gloses, and bytye exposition,  
Of Godde slawe wyll I byde, the pure dysposicions  
The keye of knowledg, I wyll also take awaye  
By wyssynge the text, to the scriptures soze decaye.

Infidelitas.

And what wyte thou, my felowe Coueytousnes?

Auaritia.

A bayle wyll I sprede, vpon the face of Moyles  
That none shal perceyue, the clerenes of his cosutenance  
Whiche is the lawe, the meanyng & true ordynaunce.

Infidelitas.

Why what wyll ye saye, vnto the ten commaundmentis

Ambitio.

We must poyson them, with wyllworke, & good intetes  
Where as God doth saye, No straunge goddes thou  
Shalte haue

With Sayntes worshyppe, that clause we wyll  
Deprave.

And though he commaunde, to make no graued ymage  
For a good intent, yet wyll we haue pylgrymage  
Though he be wyll vs not, to take his name in vayne  
With tradycions yet, therunto wyll we constrayne.

No Sabbath wyll we, with Gods worde sanctyfyre  
But with lyppe labour, and ydle ceremonye.

To father and mother, we maye owe none obedyence

Our



*Actus tertius.*

Our religion is, of so so great excellence.  
Thoughe we do not slee, yet maye we herttyckes burne  
If they wyll not soone from holy Scripture turne  
What thought it be sayde, thou shalt do no fornicacion  
Yet wyll we mayntayne, moche greater abhomy nacion  
Though theste be forbyd yet wyll we contrinuailye  
Kobbe the poore people, throughe prayer & purgatozye  
God hath inhypred, to gyue false testimonye  
Yet we wyll condemne the Gospell for heresye.

We shulde not coueyte our neybour's house nor wyfe  
His seruant nor beast, yet are we therin most rype  
Of men make we swyne, by the draffe of our tradycions  
And cause them nothyng to regarde but superstitious  
As Dogges vntreasonable, on most vile carren fede  
So wyll we cause them, like ydolles in theyr nede.

And alwayes theyr grounde, shalbe for a good intent  
*Insuperbia.*

More mylcheuous I trove, the deuyll coulde not inuene  
Than you two can do, by the Masse ye are alone  
Lyle coulde I do, wite ye ones from me gone  
To the corruptyng, of the lawe of Moyses  
So forwardetherefore, in your deccytfalles  
*Avaritia.*

With supersticions, the Jewes ceremoniall lawes  
I will so handle, they shall not be worth ii. strawes  
The lawes Iudiciall, throughe cawtels and delays  
I will also drowne, to all ryghteous men's decaye  
To set this forwarde, we must haue sophystre  
Phylosophye and Logycke, as science necessarye  
The Byschoppes must hold theyr priestes in ymortalitee  
With long laten houres, lest knowledge to them chaunce



**Moseh ley corrupte.**

Let them haue long mattens, longe euen songs & long  
Masses

And that wyll make them as dull as euer were asses  
That they shall neuer be able to prophesye  
O, yet preache the truth, to our great iniurye.

Let the Cloysters be brought bp euer in scyence  
Without the Scriptures, in paine of dysobedience  
Se the laye people, praye neuer but in latyne  
Let them haue theyr Crede, and seruyce all in latyne  
That a latyne beleue, maye make a latyne folowe  
Let them nothyng knowe, of Christe, no, yet of poble

If they haue Englyshe, let it be for aduantage  
For pardons, for Dynges, for offerynges & pylgrymage  
I seeken to make them, a newe Crede in a whyle  
And all in Englyshe, theyr Conscience to begyle.

**Infidelitas.**

Reherse vnto me, the Artycles of that Crede.

**Auaritia.**

The Artycles are these, geue care and take good hede  
First they shall beleue, in our holy father Pope  
Nexte in his decrees, and holy decretals.  
Then holy church, with censur, crosse and cope  
In the Ceremonyes, and blessed Sacramentals  
In purgatorie then, in pardons and trentals  
In prayenge to sayntes, and in saynt frances whoode  
In our lady of Grace, and in the blessed roode  
They shall beleue also, in relykes and relygion  
In our ladyes psalter, in fre wyll and good woikes  
In the ember dayes, and in the popes remyssyon  
In bedes and in belles, not bled of the turkes  
In the golden Masses, agaynst such spytes as lurkes  
With



*Actus tertius.*

With charmes and blessinges. This crede wyll bring  
in money

In Englyshe therfore, we wyll it clarkely conueye.

*Infidelitas.*

Yea, and burne the knaues, that wyll not beleue þe crede  
That into the dytche, the blynde the blynde maye lide.

*Ambitio.*

Then I holde it best, that we alwayes condempne  
The Wyble readers, least they your actes contempne.

*Infidelitas.*

Yea, neuer spare them, but evermore playe the bytar  
Expressyng alwayes, the tropes and types of thy mytar

*Ambitio.*

Why, what dost thou thynke, my mytar to sygnifye.

*Infidelitas.*

The mouth of a wolfe, and that shall I proue by & by  
If thou stoupe downward, lo, se how þe wolfe doth gape  
Rehve to deuoure the lambes, leaste any escape  
But thy woluythnes, by thze crobones wyll I hyde  
Makynge the apope & a captayne of all pryde  
That whan thou dost flee, such as thy lawes cōtempne  
Thou maist say, not I, but the powerts did the condēpne  
The Cabels betoken, the lawes of senon & cannon

*Ambicio.*

I trow thou woldest say, the.ii. lawes Cyuple & Canon

*Infidelitas.*

As I spake: I thought, & styll thynke by saynt Johan  
Yea, persecute styll the instructors of the people  
And thou Coueytousnes, let no bell ryng in Steple  
Without a profyght. Tylke, take money euery where  
So nygh clyppe and shawe, that thou leaue neuer a here

*Avaritia.*

I caused the Pope, to take but now of late



*Moseſſe p. corrupta*

Of the grave fryers, to haue a canonryate  
Franciscus de pola, thre thousand duckattes and moze  
And as moche besydes, he had not longe afoze  
For a Cardynall hatre, of the same holy orde  
Thus blybwe be to vs, great goodes from euery border  
Pope Clement the seuenth payed ones for his papacye  
Thre hondred thousand, good duckates of lawfull money

*Infidelitas.*

I maruaile howe he coude come to so moche good.

*Auaritia.*

Yes, yes, by pollage, and by the dyngge Chyristen blode.  
Crofers and Mytars, in Rome are good merchandys  
And all to lytle, to mayntayne theyr pompe and byce

*Ambitio.*

The pope for whordom, hath in Rome and Viterbye  
Of golde and syluer, a wonderfull substance yearly  
Tush they be in England & moche rather wold to dwell  
Whores in theyr dyoceses, than the readers of Chrys-  
tys Gospell.

*Infidelitas.*

They do the better, for by the they maye haue profyghe  
As for the other, do trouble them daye and nyght  
Well, now e steppes forwarde, and go do your busynes  
To the corruptyng, of the lawe of Moyses.

*Auaritia.*

Doubt not but we shall, make hym a crepple blynde.

*Infidelitas.*

Syngethen at our farewell, to recreate our mynde.

*Finita catinuncula exennt ambo*

*Infidelitas.*

Nowe am I lefte alone, And these.ii. marchautes gone  
Theyr myschyeffe to seclude

I thynke



Actus tertius

I chynke within a boyle, they wyl trap and begyle  
The worthy laboe of Jude.

Ambicion fynde of all, with his rytes bestiall  
Wyll make the people stoyne

In drafte wyl be then lede, and with tradycions fede  
Wherethey shall suppe or dyne

Coueytousnes wyl waake, that many one shall backe  
Lyke dogges agaynst the truth

Some shal goddes word defyle, and some wyl it ruyne  
Suche beastlyneg ensueth.

Ambicion hath this houre, al the whole spiritual poure  
And maye do what hym lust

Now coueytousnes doth rule, & bath both horse & mule  
All matters by hym dyscuss

Now by shopwykes are tolde, & the holy ghost for golde  
The pope doth bye and sell

The truth maye not be tolde, vnder paynes manyfolde  
With sendynges do bene to hell

The people preestes do falslye, and they? goodes fro  
themyr auylthe

Yea and all the worlde they blynde

All prynces do they morke, and robbe the sellye flocke  
Not hyng they leaue behynde

On the face of Hydes, a bayle they hane cast doubtles  
The lyght of the laboe to hyde

Least me to churche shalde come, fro ceremonies dome  
As to they? heauenly gyde

The laboe can neuer be, at any lybertie

Wherethe two enemyes rayne

Nowe is it tyme to walke, of this moze wyl I talke



Moses lxx. corrupted

When I come hyther agayne.

Moses lxx.

Epi

If pitye maye moue, your gentylchristen hartes  
Let it nowe stirre ye, to mourne this heuie chaunce  
Two enemyes with me, haue played most wicked partes  
And lefte me sticke blinde, God knoweth to my sore  
griuanee.

And I thynke also to your moche hynderaunce  
To leade you to Christ, somtyme a gyde I was  
Nowe am I so blinde, I can not do it, alas.

Most rygorously those enemyes nowe of late  
Dyd fall vpon me, and spoyle me of my syght  
One was Ambicion, whiche euer sought me hate  
And Coueytousnesse, the other enemye hyght  
Both to scorn and God, in theyr most cruell spyght  
The one made me blinde, the other made me lame  
And whā they had done, therat they had great game.

Thus a blinde cryple, I wander here alone  
Abdyng the tyme and grace, of restauration  
By the sonne of God, to whom I make my mone  
O prayse to pitye, and graunt me supplication  
Least I be left here, to vetter desolation  
And extreme decaye without anyt medye,  
If he dyd not helpe of goodnesse and of mercy.

Ye christen prynces, God hath gyuen you the poure  
Which sceptre and swerde, all bytesto correcte  
Let not Ambicion, nor Coueytousnesse deuoure  
Your faythfull subiects, nor your offycers infect  
Haue to your Clergye, a dyligent respecte  
And let they do not corrupt the lawes of God



Actus tertius

For that both requyre, a terryble heuyt rod.

God gaue me to man, and leste me in tables of stone  
That I of hardenes, a lame shulde speyfe  
But the Pharysies, corrupted me anone  
And toke from me cleane, the quyuernes of bodye  
With clernesse of syght, and other pleasures many  
Nowe wyll I to Christ, that he maye me restore  
To more perfection, than euer I had afore.

Finis Actus tertius.

Incipit Actus quartus  
Euangelium.



Wapthfulnes hath, corrupted euery laboer.  
To the great decaye, of Adams posterite  
were it not for me, which now do hither draw  
Al flesh wold perishe, no man shulde saued be  
I am Christes Gospell, and infallyble berytie  
Suche a power of God, as saueth all suche as beleue  
No burden nor yoke, that any man wyll geue.

In the bloude of Christ, I am a full forgyuenes  
Wherfayth is grounded, with a sure confydence  
I am suche a grace, and so hyghe tydynges of gladnes  
As raysethe spynner, and pacyfe his consyence.  
I am spyryte and lyfe, I am necessarye scyence  
I requyre but loue, for mannes iustification  
With a fayth in Christ, for his health and saluacion.

Infidelitas.

Goddes beneson haue ye, it is ioie of your lyfe  
I haue hearde of ye, and of my maystresse your wyfe.

Euangelium.

If thou hardest of me, it was by the voyce of God.

G.ii.

Infidelitas.



Moseh sep. corruptas

Infidelitas.

Nare, he that spake of ye, was tellynge of a Cob  
In an Oystre bote, a lytle byende quene by the  
A Nozthen man was he, & he besought ye to be blythe

Euangilium.

If he spake of me, he was com godly preacher.

Infidelitas.

Nare syr by the roote, no yet a whollsom tracher.

Euangilium.

After what maner dyd he speake of me: tell.

Infidelitas.

He swoze lyke a man, by all contentes of the Gospel  
He swoze and better swoze, yea, he dyd sweare & sweare  
agayne.

Euangilium.

That speakyng is suche, as procureth eternall payne  
Wyll not the people, leaue that most wycked folke:  
And it so damnable, to heare it I am sorre  
But what dyddest thou meane, when thou spakest of  
my wyfe

Infidelitas.

Nothyng, but I thought it was ioye of your lyfe  
That ye were so good to your nychboutes as ye are

Euangilium.

Why, howe good am I: thy fantasie declare.

Infidelitas.

Ye ease them amonge, yf it be as I heare  
When ye are abrode, there is fynymercy heare.

Euangilium.

As thou art, thou speakest after thy hertes abundaunce  
For as the man is, suche is his brether aunce.

Wher wyfe is the churche, or christen congregacion  
Regenerate in spyryte, doynge no vyle operacion

Both



*Actus quartus.*

Both cleane and holy, without eyther spot or wyncle  
The lambe with his blood, dyd her wash a bespyncle.

This is not the churche, of dysguyfed hypocrytes  
Of apyth Chaelynges, or papistie all Sodomytes  
Nor yet as they call it, a temple of lyme and stone  
But a lypth buyldynge, grounded in fayth alone  
On the harde rocke Christ, whiche is the sure solidacion  
And of this churche, some do reygne in euery nacion  
And in all countreys, though theyr nombze be but smal

*Infidelitas.*

Theyr nombze is such, as hath ronne ouer all  
The same Danes are they, men prophecie of playne  
Whiche shuld ouer ronne this realme yet ones agayne.

*Euangelium.*

What Danes sprakst thou of: thy meanyng shewe  
*Infidelitas.* (more clerely.  
Dane Johan, Dane Robert, Dane Thomas, and Dane  
Harrye.

The same are those Danes, that laye with other mens  
wyues.  
And occupied theyr landes, to the detryment of theyr  
lyues.

These are accounted, a great part of the churche  
For in Goddes seruyce, they honourably wurchen  
Yellynge and cryenge, tyll theyr throttes are full sore,

*Euangelium.*

That Churche was describ'd, of Clape longe afoze  
This people (saith God) with theyr lippes honour me  
In bayne worshyp, they teachynge menes fatuyte  
Apparaunt is that churche, and open to the eyes  
Theyr worshyppynges are, in outwarde ceremonies  
That couterfet churche standeth al by menes tradicions



**Christ leys countpa**

Without the scriptures, & without þ herres affections  
Wher church is secrete, and evermore wyll be  
Foordynge the father, in spyrte and in veritie  
By the woꝛde of God, this church is ruled onely  
And doth not consyst, in outwarde ceremonye  
This congregacion, is the true Church myghty aunt  
Thole Counterfayte Desardes, are the verye Church  
malygnaunt.

To whom Christ wyll saye, I knowe none of your soꝛ  
**Infidelitas.**

Woche are they to blame, that byethen so report  
**Euangelium.**

Suche are no byethen, but enemyes to Christs blode  
As put saluacion, in shauen crowne myght, or whoode.

**Infidelitas.**

I praye ye howe longe, haue your swete spowse cōtynued  
**Euangelium.**

Shene the begynnyng, and now is in Christ reuered.  
Adam byd promyse, of Christs incarnation  
So had Abraham, with his whole generation  
Whiche was vnto them, a preachynge of the Gospell  
Into saluacion, and deliuerance from hell.

**Infidelitas.**

By this tyme I hope, ye haue a fayre increase.  
**Euangelium.**

She is not barren, but beareth and neuer cease  
The Corinthes first epistle, hath this clere testymony  
In Christe Iesu, per Euangelium vos genui  
I haue begot you, in Iesu Christ sayth Iobole  
By the Gospell preachynge, to the cōfort of your sobole.

**Infidelitas.**

Then are ye a oukholde, by the blessed holy maide  
As I sayde afoze, so cometh it nowe to passe



**Actus quartus**

**Foꝛ I am a prophet, by hyghe inspyration led  
Nowe lyke I my selfe, moche better than I dyd  
Ye say y<sup>e</sup> saynt Paule, begate your wyfe with chyld.**

**Euangilium.**

**By myfunderstandyng, thou art bugariously begyde  
An only mynyster, was paule in that same doyng  
That he therin dyd, was by the Gospell preachyng  
His mynde is the Gospell, to haue done that operation  
And this must thou holde, foꝛ no carnall generation.**

**Infidelitas.**

**Mary so they saye, ye fellows of the newe learnyng  
Forsake holy churche, and nowe fall fast to wyuynge.**

**Euangilium.**

**Say they forsake whordom, with other dānable blage  
And lyue with theyꝝ wyues, in labofull maryage  
Whyle the popes cyled swarme, raygne syl in theyꝝ  
Infidelitas. (elde buggerage)**

**Yea, pooze maryed men, haue been moche a do  
I count hym wyfless, that can take a snatch and to go.  
Euangilium.**

**Thou semest one of them, that detesteth matrimonye.  
Whiche is afore God, a state both chaste and holye.  
Of suche as thou art, saynt Paule dyd prophete  
By the holy Ghost, that a cettayne compaignye  
In the latter dayes from the truth of God shulde fall  
Attendyng to spytes, of errour dyabolycall**

**Whiche in hypocryte, wyll teache lyes foꝛ aduantage  
With marked conseyences, in habytyng maryages  
Thou apperest by thy scrupes, to be Infidelitis  
Infidelitas.**

**I am none other, but even the very he**

**And**



Christe p. corruptai

And by the now come I, to come at the master with ye  
Euangelium.

Auoyde cursed fende, and get the out at the gates.

Infidelitas.

May fyrst wyll I serue ye, as I lately serued your mates  
And hence wyll I not, for this place is for me  
Who shulde here remayne, but I Infydelyte.

Euangelium.

Well, than for a tyme, I must departe from hens  
But this fyrste wyll I save, before this andpens  
Calper wyllit be, concerninge punishment  
To Sodom and Gomor, in the daye of iudgement,  
Than to those Cyties, that resyste the verytie  
At the suggestions of Infydelytie.

That people wyll be foreuer and euer lost  
For it is the great synne, agaynst the holy Ghost  
In the olde lawe fyrste, the father his mynde exprest  
Then came his sonne Christ, & made it more manifest  
And now the holy Ghost, is come to close bp all,  
If he be not hearde, extreme dampnacion wyll fall  
No prayer remayneth, no expyacion for synne  
To them that no poyght, of the worde of God wyll  
wynne.

Take good hede therfore, & save that ye have warnyng

Infidelitas.

Exit.

God sende your mother, of you to haue a fondelynge.

By the masse I thynke, he is wele out of the waye  
Nowe wyll I contrye the dyfite of an other playe  
I must worke such wayes, Christes lawe maye not cō  
tinue,

In a whyle am I lyke, to haue none els of my retynue  
Comp anyons I haue, to begynne this tragedye,  
Namely false Doreyne, and his brother Hypocryte

They



Actus quartus.

They wyll not belonge, I suppose none herelye  
By cockes Couleme thynke, I seuche a compayne  
Hem, I saye chyldzen, wyll not my boyce be hearde  
As good is a becke, as is adewe bow garde.

By my honestie welcome, myne own compayons both  
*Pseudodocctrina.*

Thou shalt haue a livery of the same cloth;  
Gramercies by God, my olde frende Iulpoelyte.

*Hypocrisis.*  
What brother saynchap, how go the worlde with thes

*Infidelitas.*  
What, fryre flypflap, how saye ye to, Bendicite

*Hypocrisis.*  
Harry nothyng but well, I crye how aduantage

*Infidelitas.*  
At her purse oz arse, tell me good fryre succage.

*Hypocrisis.*  
By the Masse at both for I am a great penytencar  
And syt at the pardon, tush I am the popes owne bycar  
If thou lackest a peece, I know where thou mayst be sped  
With choyle of a scoze, and brought euen to thy bed.

*Pseudodocctrina.*  
Art thou not ashamed, to talke so lyke a knaue?

*Hypocrisis.*  
No, for it is such gere, as the holpist of us wyll haue  
Dope, cardynall, byshop, moke, chanon prist a fryre,  
Not one of ye all, but a woman wyll desyre.

*Pseudodocctrina.*  
Our ordres permyt us not, to haue them in maryage

*Hypocrisis.*  
No, but ye fatche them in, by an other carpyage.  
Ye do euen as we do, we both are of one rate.

*Infidelitas.*  
By the Masse I laugh, to here this whoreson prate?

*H. I.*

*Pseudodocctrina.*



**Christi sep. corruptai**

**Pseudodocctrina.**

**What faith you ble ye, to be here incynmate.**

**Hypocrisie.**

**Ego distinguish, whither ye wyll haue Lyons or Parys.**

**Pseudodocctrina.**

**Of them both to chuse, it wyll not be farre awys.**

**Hypocrisie.**

**In Parys we haue, the mantell of saynt Leues  
Whiche womenlike moche, for helpe of theyr barēnes.**

**For be it ones layde, vpon a womans bellye**

**She gothens with chylde, the myracles are lene there  
daylye**

**And besydes all this, ye wolde marueyle in confessyon**

**What our fathers do, to astoyle them of transgression**

**Johan Thesscelius, astoyled a yonge woman ones**

**Behynde the hygh altier, tyll she cryed out of her bones**

**And as for Lyons, there is the length of our lorde**

**In a great pyller, she that wyll with a corde**

**Be fast bounde to it, and take suche chaunce as fall**

**Shall sure haue chylde, for within it is hollowe all**

**Cuth, I coulde tell ye, of moche more wondrous thā this**

**In cource to here them, I thynke ye wolde ye blys.**

**Pseudodocctrina.**

**As thou hast begonne, go forthwarde in it and tell.**

**Infidelitas.**

**Suche a knaue I suppose, is not from hens to hel.**

**Hypocrisie.**

**In our relygion, was an holy poppysh patryarke**

**Whiche of all babbye, myght be the great monarke.**

**The Nunnes to confesse, he went from place to place**

**And two hundred of them, he bzoached in that space**

**Wang**



**Actus quartus**

Many pyres he late, his courage to proue  
Suche a fellowe was he, as of that gere had the stroke  
**Pseudodoctrina.**

Now somwhat wyl I tel, to confyrme thy tale withall  
In kyng feidinands tyme, in Spayne was a Cardynall  
Petrus mendosa, was the very man that I meane  
Of lemmans he had, great nombre besydes the quene  
One of his bastardes, was an earle, an other was duke  
Whom also he abused, and thought it no rebuke.

Joannes Crmona, an other good Cardynall  
For reformation, of the clergy spiritual  
Came ones into Englañ, to dāpne p̄estres matrimony  
And the next nyght after, was taken, doyng bytcherie  
Doctoꝝ Echius also, whiche fearcelly came to dispute  
In Upsia with luther, myndyng there hym to contute.

For maryage of p̄estres, thye chyldzen had that yere  
By this maysele, that somtyme we make merycheare  
**Euangelium.**

Mary that doye, I shall beate ye recorde nowe  
But home wyl ye answere, for breakyng of your dow.  
**Pseudodoctrina.**

We neuer breake bolwe, so longe as we do not marye  
Thoughe we in whordome, be neuer so bolde and busy.  
**Infidelitas.**

By your ordire than, ye maye walke moche at large  
What hast thou hypocresy, to laye for thy dyscharge  
**Hypocrisis.**

Saynt frances habyte, with the holy gyrdle & whoode  
None can go to hell, that ther indye by the roode  
In case saynt frances, be sure vpon the pylyde



*Christi sepe corrupta*

Als maye they forende, to be of theyr purpose wyde  
For I reade of one that Coude haue gone to the deuyll  
But the spyrytes of hell, coude do to hym no euill.

Wyll saynt Francis came, & toke from hym this scolle  
Then went he to hel, the ferys dyd bete hym howle,  
I wyll thithfore serue *S.* Francis, with here and mynde  
With dayly memoyses, that he maye be my frende  
And than I care not for all the deuylls in hell  
That I haue tolde you, is moze true the n the Gospel.

*Infidelitas.*

Then are ye moze sure, than monkes for your herytage.  
For theyr landes are here, but ye clayme heauen for  
*Pseudodocctrina.* (aduauntage.

Yet is it to them, a very pleasaunt thyng  
Theyr Abbot at home, to be called lord and kyng.

*Infidelitas.*

Have monke and churle, for hertforn kyng but one,  
If he be a kyng, his mace is a mary bone  
And his crowne a cobtoorde, luche knaues as come fro  
the carre

Must be called kynges, for playnge a popys part.

*Pseudodocctrina.*

It becometh not the, the Romysh pope, so to luche  
Consyderynge he is the hyghest of the churche.

*Infidelitas.*

If he be the hyghest, than is he the lute her cocke

*Pseudodocctrina.*

Ah, now I perceyue, thou art dysposed to mocke  
Of all holy Churche, he is the pryncypall hede.

*Infidelitas.*

Mary that is true, he sendeth out bulles under lead

And he hath two eyes, the one to open hell

The other speareth heuyn, thus do neth heretrykes tell

They



Actus quartus

They reporte also that Dogges haue no deuotion  
To his holy lawes, nor his olde instruction.

Pseudodocctrina.

Why shuld dogges hate him? make that more euident  
Infidelitas.

They loue no pise parrage, nor yet red herringes in lent  
Stockfyshe nor oysters, but curse hym body and bone  
And wolde his red spottes, & rotten fryshe were gone  
Tuff, I heare them I, and that maketh me full sad.

Hypocrisis.

Cyther thou doest mocke, or els thou art sure mad.

Infidelitas.

I heare the people complayne very moche of the.

Pseudodocctrina.

What is theyr pratinge, I praye the hartely tell me.

Infidelitas.

They say thou teachest, nothyng but lowly tradicions.  
And lyes for lurre, with damnable supersticions  
And thus they conclude, that the draffe of popys prylles  
Is good enough for Swyne, by whome they do meane  
the Pappes.

Yea, and they say also, the dyet of men is all  
To most byle carryen, the dogges wyll soonest fall

Pseudodocctrina.

Thando they compare, the papistes vnto dogges.

Infidelitas.

Warye that do they, and to suche swynyshe hogges  
As in Cowllandosse, are brought by all theyr lyfe  
Suche are the Papises, they saye both man and wyfe  
They saye also, that thou art a noughty knaue  
By prouylng and ly. ye, ye fryers wolde all haue  
Thyne wyde they say, is spronge euen out of hell  
And al this knowledge, they haue none of the Gospell.

H. iii.

Hypo



**Christi leprocorruptas**

**Hypocrisis,**

**Why, where is he now, I beseeche the hartely tell.**

**Infidelitas.**

**By the messe abode, & I warrande ye maketh reuill;**

**I comoned with hym, and he dyd vs despyse**

**Agaynst hym therfore, somwhat we must deuyse.**

**Pseudodocirina.**

**Mary that must we, or els it wyll be to longe**

**He wyll sure bytroye vs, yf we do suffice hym longe**

**Redes must we serue hym, as we ones serued Christ.**

**Infidelitas.**

**Why madbrayned whoz song, how did ye handle Christ**

**Pseudodocirina.**

**As he preached here, we folowed fro place to place**

**To trap hym in snare, and his doctryne to deface**

**Than founde we the meane, to put hym to death**

**Least he agaynst vs, shulde open any moze breath**

**And we set foure knyghtes, to kepe hym downe in his  
grau**

**That he neuer more, our lyuyng shulde depaue.**

**And thus must we serue the Gospell, no remedye**

**Els wyll he destroye our lyuynges perpetuallye.**

**Better one were lost, than we shulde perishe all**

**As Cayphas ones sayde, in Counsell pharisaicall.**

**Infidelitas.**

**By god well sayd, when ye haue hym in his graue**

**Stape hym down, tyl he shylde, & serue him lyke a knaue**

**Hypocrisie.**

**We must so orde hym, that he go no more at large.**

**Pseudodocirina.**

**Foure knyghtes wyll we hye, whom we shall streight-  
lye charge.**

**To**



*Actus quartus*

To kepe hym done hard, the fyfte are ambycious  
Brelates.

Then Coueytous lawyers, that Goddes worde spyghe  
fulye hates.

Lordes without learnynge, and iustices buryghtfull  
These wyll kepe hym done, & rappe hym on the scall.  
They? Somners and they? Scrybes, I warrant ye  
shall here

With baylours and catchpelles, to holde hym done  
euerywhere

I trow Rug & Corbet, at Nozwith wyll do they? part  
With wharton of Songaye, and for my sake put hym  
*Hypocrisis.* (to smart.

And I wyll rayse bp in the bypuespyes  
The seven sleepers ther, to aduante the popes decrees  
As Dozbell and Duns, Durand & Thomas of Aquyne  
The master of sentens, with Bachon the great deuyne  
Hericus de Gandauo, and these shall read ad electi.

Aristotle and Albert, de secretis mulierum

With the Comentarpes, of Auicen and Aueroyes  
And a pbe bo pbebe, whiche is very good for boyes  
*In fidelitas.*

Yea and let the pope, as Gods owne vicar here  
In his hand. iiii. croises, & iiii. crownes on his head bere  
His power betekenynge. in heauen, in earth, & in hell  
That he may comaunde all kynges, & subdue the gospel  
*Pseudodocina.*

His selfe maye do that he nedde comaunde none other  
Is not he the heade of the holy church our mother  
May not he make saynts & deuyls at his owne plesure  
Which hath in his handes, the keyes & churches treasure  
So well as he made saynt Herman fyrst a saynt  
And twentye years after, of Heresye hym attaynte.

*fyfte*



*Christi sep. corrupta*

For he he sent hym to heauen, by his canonization  
And from thence to hell, by ahercommuncation  
We reade of formosus, that after he was deade  
One pope his fyngers, another cut of his heade  
And threwe his Carcasse, into the flouds of Tyber  
With the head and fyngers, as Platina doth remeber

In token that he, is iudge ouer quicke and dead  
And maye dampne and saue, by his pardons vnder lead  
Syluester the seconde, to the deuyl hymselfe ones gaue  
For that hygge offyce, that he might dampne and saue  
He offered also his stones to Sathan, they saye  
For priestes chastytie, and so went they, maryage away  
*Hypocrisis.*

Here is one comynge, enuyze what he entende:

*Infidelitas.*

Ha: it is the Gospell, from hym Godds defende:

*Pseudodocctrina.*

*Exit secreto*

Shewe me brother myne, who dyd the hyther sende,

*Euangelium.*

The father of heauen, of his mere benygualence  
I desyre therfore, of free audyence.

*Pseudodocctrina.*

Ye mynde than to preache afoze this compayne:

*Euangelium.*

In the lawes of God, wolde I instructe them gladly  
For none other waye, there is vnto saluacion  
But the worde of God, in euery generation  
That quyketh, that saueth, & byngeth vnto heuen.  
As befoze his death, Christ taught the Apostle alenen,  
*Pseudodocctrina.*

Preache here thou shalt not, without the Authorytie  
Of pope or byshop, or some of theyr affynytie.

*Euangelium*



Actus quartus

Euangelium.

Goddes worde, neuer taketh his auctorytie of man.

Pseudodoctrina,

Thou shalt not here preache, do thou the best thou canst.

Hypocrisis.

Goddes blessing on your harte, it is spoken even lyke  
a man.

Ye knowe this daye fyr, we haue a full holy feast  
And must go procession, with the blessed roode of reast  
We haue longe mattens, longe laudes, longe houres,  
longe prymer.

Mass, euen song, complyne, & all must be done in tyme  
Sensyng of the Altars, and castyng of holy water.  
Holy breade makynge, with other necessarye matter.

Euangelium.

Haue God commaunded any suche thynges to be done

Pseudodoctrina.

What is that to the: go medle with olde thone  
Canst thou saye, but they are good signyfications?

Euangelium.

I saye they are fruytes of your ymagynacions.

To byrnyng in lucre, and darken Goddes hyghe glorie.  
Of you God doth are, no suche bayne beggerye  
Christ neuer sent his, to the we signyfications  
But his lyuyng worde, to all the Christen nations  
Ye forsake the Lorde, as Elaias doth tell  
And hyghly blasphemie, the holy of Israell.

In his fyrste chapter, this horryble sentence is  
Quis hec frustanea quesuit, de manibus vestris,  
Who hath requyred, of you suche sacryfyce  
In bayne offe you, that vncommaunded seruyce

I. i.

Your



*Christi lex corrupta*

Your incense to me, is great Abhomy nation  
I loze abhorre it, and muche detest your falschyou

When ye pray to me, I gyue ye none attendaunce  
But avert my face (sayth God) & my countenaunce  
By this ye maye se, that the lord doth not regarde  
your mangye mutterynge, neither graunt it any rewarde  
No man wylleth Paule, to speake in the congregation  
In a straunge language, without interpretation.

In your latyn houres, the flocke do ye not consyder  
But declare your selues, to be Romyshe all togyther  
Be not led aboute (sayth Paule, by any straunge lernynge  
What els is your doctryne, but a blynde poppysh thyng  
He testifyeth also, Non enim in baptizarem  
Misit me Christus, sed in euangelizarem.

Christ hath not me sent, that I shulde baptise, sayth  
Paule

But to preache his worde, to the comforte of mans soule  
Now, though he baptyme be a thyng very necessarye  
Yet must it gyue place, to Goddes worde, no remydre  
Why than preferre ye, your trash of the ceremonies  
To the Gospell preachynge, O damnable injuries.

*Hypocrysis.*

Why suffre ye hym, to prattle here so longe:

*Pseudodoctrina.*

Get the hence shortly, or with the, it wyll be to longe.

*Infidelitas.*

*Intrans.*

Peace be here and God, mayster Doctour by your leave  
That I maye declare, a pardon here in my clene  
Of our Ladye of Boston, Ingham, and saynt Iohans  
nes Icarpe

With the indulgence, of blessed saynt Antonye

*Pseudos.*



*Actus quattuor*

*Pseudodoctrina*

Well, take thy pleasure, and do it hardelye.

*Hypocrisie.*

Why he doth me wronge, for this daye it is my station  
To preache my brotherhed, and gather my lymytacion

*Pseudodoctrina.*

Who fyrste spake, fyrste speke, steppe forth and receyve thy  
pardon

And whan he hath done, your course is, father warden.

*Euangelium.*

What course appoynt ye, for preacheinge of the Gospell

*Pseudodoctrina.*

I wolde thy Gospell, and thou, were both nowe in hell

*Euangelium.*

Why and shall this baggage, put by the worde of God

*Pseudodoctrina.*

Thou wylt not be answered, tyl thou sele a Charper rod

*Infidelitas.*

Good Chyssen people, I am come hyther betelye

As a true portour, of the house of saint Anthonye

Of cleane remysyon, I haue brought ye indulgence

A pena et culpa, for all your synne and offence

By the Auctoritie of pope Leo and pope Clement

Pope Boniface, pope Pius, pope Johan, and pope

Innocent.

And here I blesse ye, with the wynges of the holy ghost

From thundre to saue ye, and fro spytes in every coost

No, here is a bell, to hange vpon your hogge

And saue your Cattell, from the bytyng of a dogge

So many as wyl come, to this holy fraterntie

Come paye your money, and ye shall haue letters of me

*Pseudodoctrina.*



*Christi sep. corrupta.*

Let me haue a letter, for I wyll be a brother

*Hypocrisis.*

Then gyue me a bell, for I wyll be an other.

*Euangelium.*

O damnable leadyge, of Babylonicall sodomites  
Pour selues ye declare, to be shamefull hypocrites  
Lorde pitye thy people, and take awaye these gydes  
These scozners, these robbers, these cruell homycydes  
Suche pꝛophetes are they, as God byd neuer sende  
As Hieremye sayth, they damnable wayes pꝛetende.

Allo Hypocrytes wo, for here ye tryfle and mocke  
With christen people, & the kyngdō of heauen by Locke  
Ye counte it a game, to lose that Christ hath bought  
With his pꝛecyous blode, & here most derely sought  
O ye are wretches, and pestilent Antichristes  
Mynsters of Dagon, and most deceptfull papistes.

Like rauenous Wolves, poore Wydowes ye deuoure  
By tittle of prayer, eternall dampnacion is youre  
Your owne dreames ye folow, but matter moche more  
wayghtye

Ye do not esteeme, as iudgement, fayth, and mercy  
Allo Pharyses wo, ye make cleane outwardelye  
But inwarde ye are full, of coueytousnes & bawdrye.

Painted tumbes are ye, apꝛyenger yght beautifull  
But within ye synke, & haue thoughtes very shamefull  
Ye slewe the pꝛophetes, your doyng ye beare wytnes.  
How thynke ye to auoyde, that poynt of bright troules  
Oh ragynge serpentes, and hyperouse generation  
Howe can ye escape, the danger of dampnacion.

*Pseudodoctrina.*



Actus quartus

Who made the so bolde, to medle with in my cure?  
And teache newe learynge & an heretyke art thou sure  
If due serch were made, we shulde fynde the (I thynke)  
*Euangelium,* (no pyest

Yes, anoynted of God, but no popyshe Antichrist.  
*Pseudodocctrina.*

Let me se, where are the letters of thy ordres?  
*Euangelium,*

Where Chrylle his selfe is, & not in the same borders  
No such pyest am I, as is anoynted with oyle  
But the holy Ghost, for I am none of this soyle.  
*Pseudodocctrina.*

Here I attache the, for a buyse scismatyke  
And wyll the accuse, for an haynouse heretyke  
Laye handes vpon hym, & depriue hym of this apparrell

*Hic Biste spoliatum sordidioribus induunt.*

Loe, thus wyll I handle al the, that shal take thy quarel  
Holde awayne with this gere, and laye it forth alyde.  
*Hypocrisie.*

Nay, tary brother myne, for a way shalt thou not fynde  
*Euangelium.*

I am not goynge, why doest thou claunder me?  
*Infidelitas.*

Burne hym to ashes, and shewe to hym no pytie.  
*Pseudodocctrina.*

Brent shall he not be, if he wyll nomore do so.

Felowe howe sayst thou: wylt thou here abiure or no?  
*Euangelium,*

I wyll neyther abiure, nor yet recant Gods gloze.  
*Pseudodocctrina.*

I offered the reason, and thereto thou wylt not applye,  
Well get the forewarde, for thou shalt sure dye

I.iii.

The



**Christi sep. corruptai**

The temporall power, shall iudge the to the fyre  
At our accusement, and holy relygious desyre.

**Euangelium.**

Though you for my sake, imprison men cruellie  
I amylde them, stroke them, and them with fagots frye  
Hurte me ye shall not, for I can neuer dye  
And they for my sake, shall lyue perpetuallie.

**Pseudodocirina.**

Here is a platynge, with a very vengeaunce hence.

**Hypocrisis,**

**Exunt cum eol**

This horrible heretike, now shall we well recompence

**Infidelitas.**

Yea, burne hym well frye, and let hym no longer calgne  
Laye on grene faggottes, to put hym to more payne

By the messe I laugh, to se howe this gets doth worke  
He is lyke of the, to haue no more grace than a turke  
For suche knaues they are, as a man shall not lightly  
fynde.

And rake ouer hell, companions they are to my mynde  
My busynesse all, is now at good conclusion  
That I haue brought these .iii. lawes to confusion  
Nowe shall I be able, to lyue here peaceablye  
And make frolyche there, with hey howe fryssa Iolye  
The lawe of Nature, I caste fyre in a lepye  
By the secreete helpe, of ydolatrie and sodomye.

The lawe of Moyles, I made a cypple blynde  
Auarice and Ambycion, to helpe me were not behynde  
And nowe Christes lawe, I haue burnt for heresy  
By helpe of false doctryne, and my cosyn hypocrysy  
On these same thre lawes, all other lawes depende  
And can not preyntle, now these are at an ende.



Actus quartus

If Chyldren gouerners, do not these lawes byholde  
Theyr Cypre ordynaunces, wyl soone be very colde  
Well, this baleaunte George, hath made them all to  
foupe.

There nowe maye I make, and set cooke on the houe  
Iyll in all the pottes, and byd me welcome hostelle  
And go cal me hyther, myne own swete mynyon Belle.

Finit Actus quartus.

Incipit Actus quintus.

Vindicta Dei.



Mid gloriatis in malicia: qui potens es in  
iniquitate.

Thou vengeable wyetche, replete with poy-  
son and vyce

Why dost thou thus, reioyce in crueltie  
and malice?

Thynkest thou that God slepeth, & wyl not his defende  
And that thy myschyfe, shall neuer haue attende  
The blode of Innocentes, to hym for vengeaunce call  
And therfore this houre, must I scarcely vpon the fall

Infidelitas.

Thou spyrite of the ayre, I stryghtly coniure the here  
By Pantons Craton, and charge the to come no nere.

Vindicta Dei.

Thynkest thou to stop me, with thy foolyshe cōsuration  
Whom God sendeth hyther, for thy abhomy nation.

Inf.



*Christi lex corrupta*

*Infidelitas.*

What art thou called: thy name to me rehearse.

*Vindicta dei.*

I am Vindicta Dei, in punysshement most feare,  
With water, with sward, and with fyre I muste thee  
*Infidelitas.* (peare

Be good in thy offyce, & thou shalt haue money & meat  
*Vindicta Dei.*

By fylthy rewardes, thou canst not me entreate  
But that I wyll do, as God hath me commaunded  
For yf worldly gyftes, my furye myght haue changed  
The buyersall worlde, had ben drownde with water  
Nor Sodome & Gomor, with so fery fearefull matter  
Nor yet the Israelytes, with terrour of the sword  
With hungre & pestylence, in the angre of Gods worde

Pharao in Egypte, the plagues had neuer felte  
Myght I haue bene stopped, for syluer or for gylte  
Into Egypte I brought, ten terryble punysshementes  
Upon the people, for breakynge his commaundementes  
Theyr wholsom waters, I touned into bloude  
I multiplyed frogges, to poyson therwith theyr foode.

I made waspes and Dians, them greuously to stynge  
And all kyndes of flies, soone after dyd I in bynge  
Upon theyr cattell, I threwe the fowle pestylence  
Both botche, byle, and blayne, they had for theyr offence  
Lyghtenynges and haylynges, destroyed theyr Corne  
and fruyte.

A swarme of hungry locustes, theyr pastours destitute

The space of thre daies, I gaue the palpable darkenes  
I clewe the fyrst goren, of mā and beast, for thy rudenes

For



Actus quintus

For I neuer stryke, but for the Infydelitie:

Infidelitas.

Stryke for me quoth I: By þe mary Masse I desyre the

Vindicta Dei.

What thou wylt not se, thy braynes are not so lyght

Infidelitas.

Ingre me not to moche, for if thou do, I fyght

Vindicta dei.

All that wyl not helpe, thy wycked workynges nowe  
Whan the stronger come, the weaker must nedes bowe  
The lawe of Nature, infected thou hast, with a leproye.

Infidelitas.

Aye, it was not I, but that wycke Idolatrye  
And that polde mozne knaue, that men cal Sodomye

Vindicta Dei.

Of whom spronge they fyre: but of Infydelities  
Therefore thou shalt haue, that plage of pynaltie  
Whiche they fyre tasted, for theyr Iniquitie  
For those two byres, I drowned the worlde with water  
In token wherof, I plage the, with the same matter.

Hic Infidelitatem Sympha percutit,

Infidelitas.

Cuf he, I desyre thy worst, this shall not dyspue me here  
For after the floude, with Cham had I residence  
And so contynued, tyll Noyses lawe came in  
With his iolpe trykes, a newe rule to begyn

Vindicta Dei.

And hym thou corruptest, with Avaryce and Ambicion  
And so dydst leaue hym in myserable condycion  
Thou shalt haue therefore, that than to them was due  
Most terribble battayle, the Israelites bntre  
That tyme dyd suffer, for theyr Infydelitie  
Wherefore with this swerde, I iustlye banyshe the.

R.L.

Bycause



Restauratio secundum divinarum

Bycause thou shalt here, give place to Christs gospel

Gladio Infidelitatem denno edit.

Infidelitas

Pet wyl I nat hence, but agayne ones rebell.

Did not I remayne, with Judas, and other more?

When Christ preached here, and taught them to be

hym sore.

Yes, and after that, was I with Simon Magus

With Saander Coppelmeych, with Elimas and De

metrius.

And now I perseuer, amonge the canke rable of

Hapies

Teachyng thev the longes, to playe the Antichrist

Vindicta Dei.

The innocent bloud, of sayntes continually shed

Doth call unto God to revenge the iniurie

Agaynst this doctrine, and cursed hypocresie

Whom thou hast raised to the glory of the Gospel

To dathen, and his fryndes most miserably to quell

Wherfore thou shalt have, lyke as thou hast deserued

For thy wycked doynge, thy punishment now doubled.

Ignis ipsum precedet. The Prophet Dauid sayth thus.

Uix inflammabit in circuitu inimicos eius.

A consuming fyre, shall come before the iudge

His enemyes consuming, they shall fynde no refuge

Ob scelera et culpas hominum, citusq; nefandas

In cineres ibit illas, tenuemq; favillam

As a quantaworteth, for the wickednesse of the

The earth to ashes, by fyre, shall turned be.

Ignis flammis Infidelitatem locum pite cogit

Infidelitas

Credo,



Credo, credo, credo, I lase, credo, credo, credo,  
To the Denall of hell, by the Welle I bene I go  
Deus Pater. Exit.

The Apostle Iohann, in the Apocalyps doth saye  
He shall create a newe heauen, and a newe earth appearinge  
The olde earth and se, were taken cleane awaye  
That heauen is mannes sayth, that earth his vnder  
standinge.

A newe Hierusalem, the sayde John also se  
 As a beauiyfult Breyde, w<sup>ch</sup> is to be husbande  
 Our true faithfull church, is that same fayre Cytie  
 W<sup>ch</sup> is be hyme clea<sup>nt</sup>ed, by the power of our ryght hand  
 As a spouse to Christ, in euery Ch<sup>risten</sup> lande  
 W<sup>ch</sup> maye opene the secretes, of Babylonicall poperye  
 That on in Cypre, maye walke to our glorie.

Moreover theſe labours, for you will ſee alſo  
 Of ſuche infections, as by Inſpydelytie  
 Ye haue receyued, that ye with her maye go  
 To clainge the wayes, of Chriſten libertie  
 That ye, ſhe maye ſee, with out venaleitie crye out.



*Restauratio regni diuinitatis*

For her onely God, and be our people still  
In our lawes walkynge, accordynge to our will.

*Omnes simus.*

At your commaundement, we are most blessed lordes,

*Deus pater.*

Approchenyghar than, and ye shall be restorde,

Thou lawe of Nature we firste begyn with the  
Restorynge the agayne, to thy first purprie  
Auoide Idolatrye, Auoide byle Sodomye.  
We charge ye no more, this lawe to putryfe  
Kepe still that same hart for a sygne perpetuall  
That thou wert wrytten, in mannes hart firste of all.

Thou lawe of Moses, gyue me that bayle fram the  
No longer shalt thou, neyther blynde nor croked be  
Hence thou Ambycion, and cursed Coueytousnes  
I here banyshe you, from this lawe euer doubtles  
Ase not those tables, whiche are a token true  
That thou in the fleshe, shalt euer more contynue.

Thou lawe of the Gospell, though he thou be last of all  
In operation yet, thou art the pryncypall  
From the Jeryle, hypocryse and false doctryne  
With all that depende, vpon the papistcallyne  
Reserue the same booke, for a sygne of heauenly poure  
For þe booke thou art, that John fro heauē byd deuoure.

*Nature sep.*

Euerlastyng prayse, to thy glozyous maiestie.

*Moses sep.*

Our heauenly gouernour, great is thy gracious pytie,

*Christ sep.*

Of mankynde thou art, the eternall felicitye.

*Nature*



Actus quintus

Nature sep.

Nowe leauest thy seruantes, in thy perpetuall peace  
To do the seruyce, from hence, wyl we not cease.

Moses sep.

For your eyes haue sene, what thou hast nowe prepared  
For thy peoples health, which hath ben here declared.

Christi sep.

A lyght thou hast sent, whiche is thy ioyous Gospell  
To the consolacion of the howse of Israell,

Nature sep.

In reioyce of this, make welcome melodye.

Moses sep.

The name of our God, to prayse and magnifye.

Christi sep.

I assent therto, and wyl synge very gladly.

*Hic ad Dei gloriam cantabunt. In exulta Israel  
de Aegypto, Sed aliud simile.*

Deus Pater,

Nowe haue we destroyed, the kyngdome of Babylon  
And thowen the great booz, into the bottomles pyt  
Resouringe agayne, the true fayth and relygion  
In the Christen church, as we haue thought it fyt  
Depurynge these lawes, so to contynue it  
Man is our creature, and hath grace in our syght  
To dwell with hym now, is our whole hartes dellyght.

Man is our people, his God we are agayne  
With hym wyl we haue, contynnall residence  
Swaye wyl we wyse, from all sorrowe and payne  
He shall no longer dyspayre, for his offence  
Nor haue in his soule, any careful doubte of conscience  
The olde poppyshnes is past, whiche was dampnation  
We haue nowe reuured, our Christen congregacion.

¶.iii.

Stand



*Restauratio legum diuinarum*

Stand e forth Christen faith, and take our aduertisment  
We here appoynt the, to gouerne our congregacion  
Se thou do nychynge, without the admonyschment  
Of these thyre lawes here, I mpynt theyr declaration  
Of my swete promyses, and than make thou relation  
To my folke agayne, that they maye walke to me  
Without popys dreames, in a perfyghe lybertie.

*Fides Christiana.*

Most heauynly maker, in it thou doest comande me  
Euermore wyll I, full prompt and byrgent be.

*Deus Pater.*

Thou lawe of Nature, shalt teache man God to knowe  
And that to refuse, wherby any euyl maye growe.

*Nature lex.*

From this your precept, shall I not barpe I trowe.

*Deus Pater.*

Teache thou hym also, to worshyp one God aboue  
And his proper neyber, to persecute with loue.

*Mose lex.*

I hope blessed lorde, to do as me shall be houe.

*Deus Pater.*

And then shalt teache hym, to lone God in his hart  
And those to forgyue, by whom he suffereth mart.

*Christi lex.*

In your appoyntmentes, wyll I do also my part.

*Deus Pater.*

Worke thou in thy harte, a knowledge necessarye  
In the fleshe, worke thou, by outwarde Ceremonye  
Change thou next to the spyt, I workynge of the seruo  
And cause our people, in a perfyghe waye to go  
Take hede churche fayth, to the techynge of these thyre  
And moue our people, to walke in lybertie.

The



*Actus quintus*

The promyses we made, in all these thye are Gospel  
We woldethou shouldest so, to our Congregation tell  
Our euerlastyng benedycyng, be with you euer moze.

*Omnes simul.*

To thy swete name lord, be prayse & perpetuall honour.

*Fides Christiana.*

It hath pleased God, to put me in this offyce  
To gouerne his church, and christen Congregation  
And therein do, as ye shall me entyce  
Gyue me I praye you, suche holysome exhortation  
As maye be to Man, a cleere edification  
And I wyll be glad, to take your aduertysment  
As it shall become, any chylde obedyent.

*Constitutio.*

Ye speake it full wel, than make what shalbe sayde  
And dyligently, looke that it be obayed.

*Nature sep.*

The effecte of me, is for to knowe the lord  
Euerlastyng, stronge, most gracious and good  
And as touchyng Man, to haue fraternall con corde  
Iur to noyssh, and to do non iniurye  
To kepe couenantes made, and loue true matrimonye  
These noble effectes, lettemper you in Man.  
That them to fulfill, he do the best he can.

*Moseh sep.*

The effect of me, is for to worship the lord  
As one God alone, and to flye from Idolatrye  
Not to lye nor sle, nor yet to beare false recorde  
To shewe what is synne, and to seke the remedye  
Publique peace to hold, and sore to punyssh the gylte  
From these good effectes, let that man neuer swerue  
Thau shall be sure, that God wyll hym preserve.

*Christi sep.*

**The**



*Restant alio legum binarium*

The effecte of me, is for to worshyp the lord  
In the inward spryte, and to fauour frende & enemye  
And in all poyntes els, with Gods wyl to accorde  
To preache remysson, to saue and to iustifye  
In Christ all to seke lyfe, iustyce, peace and merye  
These heavenly effectes, in man so incorporate  
That he maye in spryte, be newly regenerate.

*Fides & fiducia*

More swete than honye, are your the exhortacions  
And registred they be, in my memorie all  
Nowe wyl I forwarde, to all the Christen nations  
And so in effecte, these labours obserued all  
To the abolishment, of the dreames papisticall  
Nowe the lyght is come, the darkenes dyeth a waye  
I trust in the lord, men wyl walke in the daye.

Good Christen people, to the sethze latres applye  
First knowe that ye haue, a lyuynge God aboue  
Than do hym honour, and his name magnifye  
Worshyp hym in spryte, as the Gospell you doth moue  
Than obey your quene, lyke as shal you behoue  
For she in her lyfe, that lord doth represent  
To sauegarde of the iust, and synners punysshement.

Set that ye regarde, suche labours as she doth make  
For they are of God, as Salomon doth repute  
Of these labours doubteles, those labours they? ground  
Dyngestake

To the publyque wealthe, to gyue ayde, strength, and  
comforte

For preseruacion, of all the christen sort  
In no case folowe, the wayes of Reynolde hole  
To his dampnacion, he doubteles playeth the foole!

Haue



*Actus quintus*

Haue a due respecte, unto your countrey natyue  
Whiche hath brought ye up, and gyuen ye nuryment  
Euen from your cradell, to these dayes nuryture  
Do that ye maye do, to her wealth and pfectment,  
Nynyfter to her, no hateful detryment  
A dogge to his frende, wyll neuer be vnlouynge  
Let reason in ye, not lose his naturall workynge.

*Nature say.*

Who lyueth without laboe, shall peryshe without laboe  
And therfore we haue, the lawes to you described  
That after theyr lyues, ye shulde in your lyvinge laboe  
We haue also shewed, howe they haue ben corrupted  
By fowle Idolaters, and Sodomytes polluted.  
By coueytous preestes, and by ambityous prelates  
Hypocrytall fryers, false Doctours and false Curates

*Moses say.*

Who hath restored, these same the lawes agayne  
But your late Josias, and halesunt kynge Henrye  
No pryue afoze hym, toke euer yet suche payne  
fro Englade to banyshe, Idolatrye & fowle Sodomye  
Coueytousnes, Ambycion, false Doctryne & hypocresye  
It was he that brought, Chyestes berytie to lyght  
Whan he put the pope, with his fylthynges to flyght.

*Christ say.*

fro dāpnable darkenisse, as my brother here doth saye  
He hath deliuered, this realme of Englande godlye  
Bryngynge his Subiectes, into the true path waye  
Of theyr soules sauegarde. if they now folow it wylly  
And lest that he hath, the same waye styll to forsyfe  
His noble sonne Edward, suche a kynge of God electe  
As questionles, whyle he lyued, did perfourme it in effect

*Fides christiana.*



*Restitutio legum diuinarum*

Praye we to the lord, for the longe contynuaunce  
Of Queene Elizabeth, in this worldes habytacion  
And that of her Noblesse, she haue true mayntenaunce  
In the pyncples of this most worthy foundation  
That she maye to Christ, bynge vs from desolation  
And for her noble Counsellours, to god let vs all praye  
That in the true fayth, they heres directe be maye.  
Amen.

The ten comaundementes by yefelpe.

Loue thy Lord God. Swear thou no othe  
Thy sabboth kepe. Please thy fryndes bothe.  
Awytne none yll. Holde no mannes wyfe.  
By be mannes good. Slee not with knyfe  
Awytne no mannes house. Nor Oxe nor Ass  
As thou wylte haue. Do thou lyke case.

These Comaundementes nede not be  
reherced in the Enterlude.

A Song



# **A longe vpon Bene-**

**dictus: Compyled by John Bale.**



**En dictus domi-  
nus, Deus Israel  
Which hath ouer-  
throwne, the migh-  
tye Idoll Bell  
The false God of  
Rome, by power of  
the Gospel  
And hath prepa-  
red from the depe  
lake of hell.**

*Redēptionem pſe-  
bis ſue.*

**Et erexit coram, of mercye, health and grace  
That cruell Tyrant, nowe clearly to deface  
Whose blodde kyngdome, tympereth apace  
By the worde of God, whiche lately hath take place.  
In domo Dauid, pueri ſunt**

**Sicut locutus est, the Lorde celestiall  
That Romyshe Antichrist, is lyke to haue a fall  
With his whole table, of sectes dyabolycall  
And nowe the nombre, wyll flozyshe ouer all  
Propſetatum eius.**

**A. ii.**

**Salutem**



## **A PRIMER**

Salutem ex inimicis, nowe we maye dayly heare  
The enemyes of Christ, with hym doth wytnesse beare  
Saul is become a Paule, and preaching euery where  
Nowe may we receyue, most heauenly wholsom geare  
*De manu eorum qui oderant nos.*

Ad faciendam misericordiam  
The sonne of our God, from his hyghe glorie came  
To redeme the synne, of the chyldren of Adam  
And to remembre, to faithfull Abraham  
*Testamenti sui sancti.*

Ad iurandum, whiche God hath made afore  
Unto our fathers, he wyll kepe evermore  
Promysed he hath if we regate his loze  
For sakynge the Pope, with his dampnable doze  
*Datum est nobis.*

Vt sine timore, from Romysch tyrantes free  
The lord graunte vs grace, that we maye speakers be  
Of his holy worde, and therinto agree  
That in the Gospel and Christen lybertie  
*Seruiamus illi.*

In sanctitate, and purenes of lyfe  
Let vs nowe trauaile, both mayden man and wyfe  
All ryghteous doynges, in vs be euer ryfe  
That we perseuer, without debate or stryfe  
*Omnibus diebus nostris.*

Tu puer Propheta, elected of the lord  
Our Quene Elizabeth, to haue Goddes lawe restorede  
Followe



of Benedictus.

Folowest Iosias, therof to take recorde  
In all thy doynges, and in Goddes holy worde  
Petate Diacrine.

Ad dandam scientiam, for mens helth and sauegarde  
Christes holy Gospel, by the is frely hearde  
Wherin doth consp, the lyfe and full rewarde  
With p̄seruacion, from daungerous trobarte.  
Peccatorum eorum.

Per viscera misericordie  
Christ our dere mayster, bys dayly quere  
Least we here peryshe, in our iniquyte  
Our mediator, continuallye is he.  
Digne ex alto.

Illuminare, swete lord we the desyre  
To men in darkenes, and in the popple the myre  
Let not his baggage, thy faythfull seruantes tye  
But vs deliuer, from them and from hell fyre.

In diam pacis.

Amen.

THVS ENDETH

this Cōmedye, concernynge thre

Lawes, of Nature, Morles, and Christ,

corrupted by the Sodomites, Phary-  
sies, and Papistes most wicked.

Compyled by John Bale.



**IMPRYNTED AT  
London/in S. bydes**

**Churchyarde, ouer agaynste the  
North Doore of the Church,  
by Thomas Colwell.**

**Anno Domini. M. D. LXXX. vii.  
Die Nouembrii.**



